A U M

Metaphysical evil consists simply in imperfection, physical evil in suffering.
—LEIBNITZ

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CYCLE OF PREPARATION

THE role of the United States in the larger scheme of human evolution is plain enough from the point of view of political institutions. The government of the American Republic affords primary education of millions of people in the idea of impersonal responsibility. The ideals of the Declaration of Independence and the principles of the Constitution are alike impersonal. These ideals can and have been adopted by other peoples, regardless of geographic location or historical tradition. They are *universal* ideals, and *general* principles.

For these reasons, nationalism, while certainly existing in the United States, is neither easy nor natural for the American people. It is sponsored, these days, principally by fear, the universal destroyer of principled attitudes and actions. But nationalism is nevertheless an atavistic form of emotionalism in America, and its expression is perhaps more shocking to those of other lands than the nationalism which originates in countries with monarchical traditions. Even so, the conception of a great nation whose destiny should be to set an example and to afford succor to older and less fortunate peoples has never died out from these shores. It is more than coincidence that America is the scene of endless social experiments, that altruistic movements of international scope are forever being begun in the United States, and while few of these ventures are successful or lasting, the spirit which brings them into being seems to be a permanent endowment of the American temper.

Impersonality, then, and Universality, are qualities which have great potential promise in the United States, whatever their frustration or

misdirection, today and in the past. To these should be added Individuality—which takes practical form in the ideas of self-reliance and self-sufficiency. It is no minor misfortune that these conceptions have suffered excessive exploitation in the name of the economic system which has grown up in the United States. No doubt the forms of economic enterprise characteristic of American energy have had a role in the historic development of human beings on this continent. Individual initiative, courage, and imagination have found expression in economic terms, and for economic ends; and while the extraordinary emphasis upon material achievement has often made the United States a target for charges of "materialism," there is a sense in which a love of adventure and of achievement for its own sake has been more important in the economic development of America than devotion to acquisitive gain. Worse, perhaps, than actual American history is the present-day celebration of American greatness in economic terms, as though the "prosperity" growing out of the miracle of modern industry were truly the best contribution that the United States has to offer to the modern world. If this less than ennobling championship of business and commerce continues, the charge of materialism will begin to be merited in full, as representing a pitiful default of the imagination.

The worst possible effect of American self-gratulation in these terms would be the confinement of striving to low-grade efforts to compete with a rival system of materialism involving another system of ownership of property. There is no place left for the emergence of genuine culture in an arena of this sort—no true scope for the ingenuity and daring that have marked American life in past epochs, and little opportunity for that large-hearted generosity which was once typical of America's great men.

Conformity and non-conformity have become burning issues on the American scene. This seems a pity. Men involved in a struggle toward great accomplishments leave such issues far behind them, nor can what they do be appropriately accounted for in these categories of evaluation. The frequency with which the evil of conformity has need of being mentioned is itself a sign of the mediocrity of the times, for this certainly concedes the excessive power of conventional opinion, the fear of being "different," and the discount of genuine individuality, since now men are not measured by themselves, but by the similarity or difference of their behavior, in comparison to the behavior of the majority.

And yet, we are told, the forerunners of a new cycle of human evolution may be expected to make appearance on this continent. What will they make of what we have done with our Eighteenth Century? Will they be able to find, here, a place of birth at all?

Such men, we may console ourselves, will be pioneers. They will not be dismayed by the things which dismay other men. In virtue of their degree, they will see realities where most of their contemporaries see only shadows and vague images. Yet it must be admitted that the generations of the twentieth century have afforded the pioneers of the future but little help. Where, we may wonder, would a Thomas Paine, with his clear devotion to principle, find his allies and supporters today? What would be the "crisis" as he would now define it? What his contemporary version of "common sense"?

These questions are doubtless precocious. For a decade or two more, perhaps, a Paine would be wasted on our generation. And there are other men of the past who would probably find themselves homeless and alone if incarnated on the present scene.

If, as the closing paragraphs of *The Key to Theosophy* suggest, it is the work of the Theosophical Movement of the present time to lay a foundation for future efforts—to *assimilate* in some degree the attitudes and ideals represented by the Three Objects, and to make of the Fundamental Propositions *working* forms of thought—then some corresponding process of preparation must be going on in the world at large. The world, again, in some degree, must learn to become the host of human greatness during the closing years of the twentieth century, and certain transformations, both circumstantial and practical, will eventually have to take place toward that end.

While the preparations of the Theosophical Movement need to be conscious and deliberate, the setting of the larger stage doubtless rests with what might be called the "instinctive" or involuntary aspect of cyclic development. Some hint of how such processes work is given by William Q. Judge in his article, "On the Future: A Few Reflections." An extraordinary historical perspective is provided in these paragraphs:

> It seems as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should be begun. These two continents were evidently the seats of ancient races and not the habitat of wild undeveloped men. The red man of the Northern one has all the appearance and beliefs of a once great

> race. Some tribes have diagrams of how the world was formed and peopled, that strangely resemble the Hindu cosmogony, and their folk-lore bears deep marks of having come down from an old and better time. Following the course of exploration southwards, we find accumulating evidences all the way of a prior civilization now gone with the cyclic wave which brought it up. Central America is crowded with remains in stone and brick; and so on south still we discover similar proofs. In course of time these continents became what might be called arable land, lying waiting, recuperating, until the European streams of men began to pour upon it. The Spanish overflowed South America and settled California and Mexico; the English, French, and Spanish took the North, and later all nations came, so that now in both continents nearly every race is mixed and still mixing. Chinese even have married women of European blood; Hindus are also here; the ancient Parsi race has its representatives; the Spanish mixed with the aborigines, and the slaveholders with the Africans. I doubt not but that some one from every race known to us has been here and has left, within the last two hundred years, some impression through mixture of blood.

The psycho-physical preparations for cycles of racial evolution quite evidently proceed without the slightest awareness on the part of most of the egos who are involved. Ancient prides and egotisms of race and blood are worn away; distinctive qualities blend to modify and enrich the common stream; and even ethical conceptions grow from the compulsions of politics and the opportunisms of national programs. As Mr. Judge puts it: "The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while they copy the past they ever symbolize the future."

As for the present, it is difficult to escape the conclusion that the United States has largely exhausted the physical resources of the continent so far as the familiar forms of material enterprise are concerned, and that the wilderness of nature, which challenged the settlers of one and two centuries ago, has changed into a wilderness of human nature, of psychic, moral, and ethical problems. The disorders of the present are *karmic* disorders, much more than the result of man's effort to deal with and master natural forces. In America, great energies await a new focus and new direction. And while they wait, they waste, wander, and sometimes destroy.

What is lacking is a sense of engagement, of going forward to meet another sort of "manifest destiny." No one, at this point, can say with any certitude where the renewing current of the Theosophical Move-

ment will join once again with the outward thrust of the cycle of race evolution, nor upon what practical fronts the reunion will be accomplished. The area of human health is probably one, however, where great changes may be expected, since, today, there is increasing perception of the close relationship which exists between moral ideas and the psychic balance of both individuals and groups; and since, further, the disturbances growing out of mental disorder have already reached almost crisis proportions. Nutrition, too, is a phase of general welfare which is no longer remote from wider problems of cooperation with nature and even international accord. The world of man seeks unity on the political level, but the groaning earth also makes appeal for a brotherhood which takes into account the moral economy of all creatures, even elements and atoms.

A multitude of inarticulate hungers will doubtless contribute to the scope of tomorrow's science and to the motives of the scientists and technicians of the future. Their world, like all the others, awaits inspiration, and ensouling ideas. In all these fields, the lifting power of Theosophic ideas will surely stir the latent potentialities of man to new creation.

Perpetual Renewal

Reliance on governments is the want of self-reliance. Men have looked away from themselves and at things so long that they have come to esteem the religious, learned and civil institutions as guards of property, and they deprecate assaults on these, because they feel them to be assaults on property. They measure their esteem of each other by what each has, and not by what each is. But a cultivated man becomes ashamed of his property, out of new respect for his nature. Especially he hates what he has if he sees that it is accidental,—come to him by inheritance or gift, or crime; then he feels that it is not having; it does not belong to him, has no root in him and merely lies there because no revolution or robber takes it away. But that which a man is, does always by necessity acquire; and what the man acquires, is living property, which does not wait the beck of rulers, or mobs, or revolutions, or fire, or storm, or bankruptcies, but perpetually renews itself wherever the man breathes.

—Ralph Waldo Emerson

THE MIND IN NATURE

GREAT is the self-satisfaction of modern science, and unexampled its achievements. Pre-christian and mediæval philosophers may have left a few landmarks over unexplored mines: but the discovery of all the gold and priceless jewels is due to the patient labours of the modern scholar. And thus they declare that the genuine, real knowledge of the nature of the Kosmos and of man is all of recent growth. The luxuriant modern plant has sprung from the dead weeds of ancient superstitions.

Such, however, is not the view of the students of Theosophy. And they say that it is not sufficient to speak contemptuously of "the untenable conceptions of an uncultivated past," as Mr. Tyndall and others have done, to hide the intellectual quarries out of which the reputations of so many modern philosophers and scientists have been hewn. How many of our distinguished scientists have derived honour and credit by merely dressing up the ideas of those old philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say. But conceit and self-opinionatedness have fastened like two hideous cancers on the brains of the average man of learning; and this is especially the case with the Orientalists—Sanskritists, Egyptologists and Assyriologists. The former are guided (or perhaps only pretend to be guided) by post-Mahabharatan commentators; the latter by arbitrarily interpreted papyri, collated with what this or the other Greek writer said, or passed over in silence, and by the cuneiform inscriptions on half-destroyed clay tablets copied by the Assyrians from "Accado-" Babylonian records. Too many of them are apt to forget, at every convenient opportunity, that the numerous changes in language, the allegorical phraseology and evident secretiveness of old mystic writers, who were generally under the obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled both translators and commentators. Most of our Orientalists will rather allow their conceit to run away with their logic and reasoning powers than admit their ignorance, and they will proudly claim like Professor Sayce* that they have unriddled the true meaning of the religious symbols of old, and

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NOTE.—This article by H. P. Blavatsky was first printed in *Lucifer* for September, 1896, and was last reprinted in THEOSOPHY for May, 1940.

* See the *Hibbert Lectures* for 1887, pages 14-17, on the origin and growth of the religion of the ancient Babylonians, where Prof. A. H. Sayce says that though "many of the sacred texts were so written as to be intelligible *only to the initiated* [italics mine]

can interpret esoteric texts far more correctly than could the initiated hierophants of Chaldæa and Egypt. This amounts to saying that the ancient hierogrammatists and priests, who were the inventors of all the allegories which served as veils to the many truths taught at the Initiations, did not possess a clue to the sacred texts composed or written by themselves. But this is on a par with that other illusion of some Sanskritists, who, though they have never been in India, claim to know Sanskrit accent and pronunciation, as also the meaning of the Vedic allegories, far better than the most learned among the greatest Brahmanical pundits and Sanskrit scholars of India.

After this who can wonder that the jargon and blinds of our mediæval alchemists and Kabalists are also read literally by the modern student; that the Greek and even the ideas of Aeschylus are *corrected* and improved upon by the Cambridge and Oxford Greek scholars, and that the veiled parables of Plato are attributed to his "ignorance." Yet if the students of the dead languages know anything, they ought to know that the method of extreme necessitarianism was practiced in ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth were in the safe keeping of the Adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and the Orientalists to endeavour to find the end of the thread. But if they will persist in seeking it in one direction only, and that the wrong one, truth and fact will never be discovered. It thus remains the duty of psychology and Theosophy to help the world to arrive at them. Study the Eastern religions by the light of Eastern—not Western—philosophy, and if you happen to relax correctly one single loop of the old religious systems, the chain of mystery may be disentangled. But to achieve this,

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. . . provided with keys and glosses," nevertheless, as many of the latter, he adds, "are in our hands," they (the Orientalists) have "a clue to the interpretation of these documents *which even the initiated priests did not possess.*" (p. 17.) This "clue" is the modern craze, so dear to Mr. Gladstone, and so stale in its monotony to most, which consists in perceiving in every symbol of the religions of old a solar myth, dragged down, whenever opportunity requires, to a sexual or phallic emblem. Hence the statement that while "Gisdhubar was but a champion and conqueror of old times," for the Orientalists, who "can penetrate beneath the myths" he is but a solar hero who was himself but the transformed descendant of a humbler God of Fire (*loc. cit.*, p. 17).

one must not agree with those who teach that it is unphilosophical to enquire into first causes, and that all that we can do is to consider their physical effects. The field of scientific investigation is bounded by physical nature on every side; hence, once the limits of matter are reached, enquiry must stop and work be re-commenced. As the Theosophist has no desire to play at being a squirrel upon its revolving wheel, he must refuse to follow the lead of the materialists. He, at any rate, knows that the revolutions of the physical world are, according to the ancient doctrine, attended by like revolutions in the world of intellect, for the spiritual evolution in the universe proceeds in cycles, like the physical one. Do we not see in history a regular alternation of ebb and flow in the tide of human progress? Do we not see in history, and even find this within our own experience, that the great kingdoms of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended? till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. Kingdoms and empires are under the same cyclic laws as planets, races, and everything else in Kosmos.

The division of the history of mankind into what the Hindus call the Sattva, Tretya, Dvapara and Kali Yugas, and what the Greeks referred to as "the Golden, Silver, Copper, and Iron Ages" is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other. "The moment is more opportune than ever for the review of old philosophies. Archæologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. The day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known." Once more the prophecy already made in *Isis Unveiled* twenty-two years ago is reiterated. "Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have

unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof of the above."

Since the day that this was written much of it has come to pass, the discovery of the Assyrian clay tiles and their records alone having forced the interpreters of the cuneiform inscriptions—both Christians and Freethinkers—to alter the very age of the world.*

The chronology of the Hindu Puranas, reproduced in *The Secret Doctrine,* is now derided, but the time may come when it will be universally accepted. This may be regarded as simply an assumption, but it will be so only for the present. It is in truth but a question of time. The whole issue of the quarrel between the defenders of ancient wisdom and its detractors—lay and clerical—rests (*a*) on the incorrect comprehension of the old philosophers, for the lack of the keys the Assyriologists boast of having discovered; and (*b*) on the materialistic and anthropomorphic tendencies of the age. This in no wise prevents the Darwinists and materialistic philosophers from digging into the intellectual mines of the ancients and helping themselves to the wealth of ideas they find in them; nor the divines from discovering Christian dogmas in Plato's philosophy and calling them "presentiments," as in Dr. Lundy's *Monumental Christianity,* and other like modern works.

Of such "presentiments" the whole literature—or what remains of this sacerdotal literature—of India, Egypt, Chaldæa, Persia, Greece and even of Guatemala (*Popul Vuh*), is full. Based on the same foundation-stone—the ancient Mysteries—the primitive religions, all without one exception, reflect the most important of the once universal beliefs, such, for instance, as an impersonal and universal divine Principle, absolute in its nature, and unknowable to the "brain" intellect, or the conditioned and limited cognition of man. To imagine any witness to it in the manifested universe, other than as Universal Mind,

* Sargon, the first "Semitic" monarch of Babylonia, the prototype and original of Moses, is now placed 3,750 years B. C. (p. 21), and the Third Dynasty of Egypt "some 6,000 years ago," hence some years before the world was created, agreeably to Biblical chronology. (*Vide Hibbert Lectures on Babylonia,* by A. H. Sayce, 1887, pp. 21 and 33.)

the Soul of the universe—is impossible. That which alone stands as an undying and ceaseless evidence and proof of the existence of that One Principle, is the presence of an undeniable design in kosmic mechanism, the birth, growth, death and transformation of everything in the universe, from the silent and unreachable stars down to the humble lichen, from man to the invisible lives now called microbes. Hence the universal acceptation of "Thought Divine," the Anima Mundi of all antiquity. This idea of Mahat (the great) Akasha or Brahma's aura of transformation with the Hindus, or Alaya, "the divine Soul of thought and compassion" of the trans-Himalayan mystics; of Plato's "perpetually reasoning Divinity," is the oldest of all the doctrines now known to, and believed in, by man. Therefore they cannot be said to have originated with Plato, nor with Pythagoras, nor with any of the philosophers within the historical period. Say the *Chaldæan Oracles*: "The works of nature co-exist with the intellectual, spiritual Light of the Father. For it is the Soul which adorned the great heaven, and which adorns it after the Father."

"The incorporeal world then was already completed, having its seat in the Divine Reason," says Philo, who is erroneously accused of deriving his philosophy from Plato.

In the Theogony of Mochus, we find Æther first, and then the air; the two principles from which Ulom, the *intelligible* God (the visible universe of matter) is born.

In the Orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the æthereal winds impregnate, wind being "the Spirit of God," who is said to move in æther, "brooding over the Chaos"—the Divine "Idea." In the Hindu *Kathopanishad,* Purusha, the Divine Spirit, stands before the original Matter; from their union springs the great Soul of the World, "Maha-Atma, Brahm, the Spirit of Life"; these latter appellations are identical with the Universal Soul, or Anima Mundi, and the Astral Light of the Theurgists and Kabalists.

Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the Sage—whose doctrines he had fully embraced—to the uninitiated mind. Thus, the Kosmos is "the Son" with Plato, having for his father and mother the Divine Thought and Matter. The "Primal Being" (*Beings,* with the Theosophists, as they are the collective aggregation of the divine Rays), is an emanation of the Demiurgic or Universal Mind which contains from eternity the idea of the "to be created

world" within itself, which idea the unmanifested LOGOS produces of Itself. The first Idea "born in darkness before the creation of the world" remains in the unmanifested Mind; the second is this Idea going out as a reflection from the Mind (now the manifested LOGOS), becoming clothed with matter, and assuming an objective existence.

NATURE AND SOUL

There remains a direct and important way of correcting the dismal or defiant doubts of immortality caused by the inferior phases of materialistic study; and that is, by bringing up to a correspondent fullness and intensity the counter activity of the ideal powers. Let justice be done to the subject as well as to the object. Over against the watching of clouds and waves, the sorting of herbs, the weighing of metals, the measuring of quantities, bring up the exercise of the mind on the treasures of qualitative substance in its own proper sphere of reason and love and faith. Admire the beautiful, love the good, obey the true, worship the right, aspire to the highest, subordinate or sacrifice everything base or wrong in a generous service of duty,—and thus nourish a consciousness of those ontological relations by which the soul is rooted in the Godhead, and stimulate that intuitive efflorescence of faith which grows out of progressive fulfillment and which prophesies perpetuity of fulfillment. To say the least, the subject is as real as the object, the contemplating faculty as valid as the phenomenon it confronts. The teachings of the soul rightly construed are as authentic as the teachings of nature. And, some day in the future, a complete system of truth developed from the central principle of the one by the subjective method will be found to correspond perfectly with the complete system of truth developed by the objective method from the central principle of the other.

—WILLIAM R. ALGER

NOTES ON THE DHAMMAPADA

SINCE Buddhist writings are a collection of verbal teachings, originally presented over a considerable course of time, it is notable that so many of the chapters in *The Dhammapada* follow a natural sequence, indicating that Buddha's disciples knew enough philosophy and psychology to preserve the natural logic of sequence in their arrangement of the verses. Often we find that terms discussed with one set of referents in an earlier chapter receive clearer definition from a chapter which immediately follows, something nicely illustrated by the relationship of Chapters 1, 2 and 3.

The verses discussed last month concern the necessity for discipline, and with the compelling need for "vigilance" in regard to every phase of human life; in Chapter 3, the subtleties of discipline and of "vigilance" begin to receive attention. "Mind," which seems to be the best English equivalent for the subject-matter in this chapter, is a rendition of the term *Chitta,* which has been variously translated as heart, mind, reflection, or, simply thought. *Chitta,* as the student is informed by a note on the title of Chapter 3, in the Cunningham Press edition of *The Dhammapada,* "implies mindfulness, attentiveness, mental deliberateness. It is a state of human self-consciousness. *Chitta* is not mind which, attracted by the objects of senses and contacting them, wanders. *Chitta* is the superior power which can check, control, and use the mind. It is sometimes spoken of as 'abstracted consciousness.' It is the power of the Thinker who uses it to control, purify and elevate the mind. The mind is the instrument of the Thinker, the Human Soul, the Real Man, *Manushya. Chitta* is that state of mental consciousness in which the mind, steadied, becomes porous to the higher, spiritual and divine influences of the Real Man."

Verse 2 supplies excellent illustration of the homely yet memorable metaphors Buddha employed with such lasting effect: "Like unto a fish snatched from its watery home and cast on land, the mind trembles and quivers leaving the dominion of Mara." Why should the mind "tremble" upon "leaving the dominion of Mara"? Since Mara represents the world of confused sense perceptions, it would be natural to assume that the "trembling" of the mind would be characteristic of man's thought when he was under bondage to Mara, not when he

leaves the arena of worldly conflict. To the student of H. P. Blavatsky, however, Buddha's metaphor suggests the necessary trials encountered by the student who first begins to practice occultism. Human consciousness, in its most usual condition, preserves a kind of expedient equilibrium by attachment to various fixed standards of belief and conduct. The desires of the average man are focused upon tangible goals, and, as long as one feels he is making progress toward realization of tangible objectives, a portion of his mind *seems* to be at peace. But once the student abandons the "trodden routines of thought," he enters an entirely new realm. Desires for wealth, position, satisfactory human achievement are no longer "goals," because they have shifted out of familiar focus. As a result of this, in turn, the mind, though finding itself free, is frightened at its freedom. The energies formerly capsuled by conventional desires must find another form of expression, and here the disciple approximates the condition of Arjuna—who likewise "trembles" upon the battlefield. A man, in other words, may know just enough to determine that he must venture into another sort of mental life—agree to the necessity for the battle of confusion within his own nature—but nevertheless feel helpless and lost when the battle is joined.

Prof. Edwin A. Burtt comments on this fundamental psychological point in Eastern religion and philosophy, showing that one of the most popular prayers of the *Upanishads* is also an invocation to the higher spiritual self, asking that one find the *courage* to proceed "from the unreal to the real." Burtt writes as follows:

> Here speaks the spirit of Indian religion. The problem of life, for this way of thinking, is rooted in the here and now of our daily existence, but the envisioned solution reveals an unquenchable audacity. There is a sense of the limitless possibilities of man, in comparison with which everything that he has already experienced before he becomes poignantly aware of them must be pronounced illusory rather than real, darkness rather than light, death rather than life. The task of man is to leave behind the cramping world of his present acquaintance, leave behind his limited self and all that belongs with it, and become one with transcendent reality—with the divine source of all that is great and good and true. Religion reveals the way of this arduous ascent; anything that does less than this will not, for the Indian mind, deserve to be called religion. Its task is to discover, and make available to men, a new dimension of human potentiality which apart from the insight of religious pioneers would never have been glimpsed.

What is required, then, is a transformation of the entire personality —not sudden salvation, but revaluation and redirection. In this transformation, the active mind plays the key role but, as implied by Verse 2 (Chap. 3) of *The Dhammapada,* the mind itself is "of two minds." Thus motivation and the qualities of heart also play integral roles. One must practice emotional discipline—eternal "vigilance"—and it is possible for any man, whatever his stage of intellectuality, to begin this necessary work. Again Prof. Burtt illumines the subject in his introduction to *The Teachings of The Compassionate Buddha*:

> Plato's famous allegory of the cave presents in poetic and philosophic form the Indian concept of the way to salvation—as a tortuous passage from the darkness of unreality to the brilliant light of the truly real. But a reader of Plato might be left with the impression that this process of emancipation is a purely intellectual one, and that it can be accomplished only by those endowed with high philosophic gifts. To the Indian theologians an intellectual insight is indeed necessary, but the realization as a whole is by no means merely intellectual. It is a remolding of the whole personality—a genuinely new birth, except that it cannot be achieved suddenly but only as a result of long and patient discipline. Its essence is liberation from attachment to the demands and longings that now hold us captive, and to the shrinking self that erects a protective wall of separation between itself and all other forms of life; for it is these that pose the formidable obstructions that stand in the way of our realizing the Infinite and Eternal Being that we truly are. What the world thinks of as life is really death; our task is to escape from it to that which is truly life—the kind of life of which man is intrinsically capable and for which he is divinely destined.

Verse 3 asserts that the "tame" or "subjugated" mind is "the bearer of happiness." But lest such admonitions be regarded as equivalent to Christian theological insistence upon suppression of anything in the nature which resists prescribed behavior, we must note that in Verse 5 Buddha explains that the mind must "move alone, travel far," and can only rest "in the cave of the heart."

Again, as was the case with Arjuna, the counsel is to recognize that the chief enemy of all is fear. The culmination of a program of stringent discipline of the senses is not the attainment of beatitude, but an awakening. The mind must be active, must realize its preëminence—and thus Buddha counsels that man must "fight Mara with the sword of wisdom." It is also here, in Verse 8, that we come upon one of Buddha's first evaluations of relationship between religion and philosophy,

for he continues by saying "let him guard what he has gained, but let him fight on." The inference is that the awakened man must be active —a true warrior of the mind. The insights he has gained can be preserved in useful habit and in religious tradition, but this is not the heart of the story; "he must fight on" no matter how right or true or good his patterns of action have become. His objective is wisdom; and wisdom is not an end in itself, but the guide to ever more significant action at new levels of subtlety. Buddha is therefore teaching the fundamental tenet—that each man progresses from world to world of his own psychological making, passing through innumerable "metempsychoses and reincarnations" in a "progressive series of awakenings."

Verse 7 of Chapter 3 should be particularly significant to any student of comparative religion:

> Fear there is not for him whose mind is not burning with desires, and which, having risen above likes and dislikes, is serene. He is awakened.

Orthodox Christianity has taught, both by direct affirmation and by insinuation, that the aim of man is to love, and to hate, properly. We are to hate the Devil and evil, and we are to love God and the good. But this, in Buddha's terms, is an immature oversimplification. When we are taught to love or hate the "proper things," we never leave "the dominion of Mara"—never come to that necessary state of "trembling" which precedes the awakening of the soul as an agent of individual responsibility. Buddha, like Krishna again, insists that we leave the partisan emotions of love and hate behind us in our search for the truth. It is by passing beyond the usual summations of good and evil that we obtain wisdom. While at this point Buddha does not add that this is the road to realization of universal brotherhood, it is easy to see the connection; we truly "love" only those whom we accept—accept not in terms of the ways they please us, nor because they promise to purge the "evils" evidenced in their nature, but because we recognize in them a universal quality of soul aspiration. We are truly compassionate only when we accept a man because he is a man rather than because he elicits *our* personal sympathy.

WITHOUT NOISE OF TOOL

HAPPY is the man who is physically pure," says Plato. "For if his external soul (body) is pure, it will strengthen the second one (astral body)," or the soul which is termed by him the higher mortal soul. For this soul, though liable to err from its own motives, will always side with reason against the animal proclivities of the body. The lusts of man arise in consequence of his perishable material body, so do other diseases.

There is the possibility for man of a complete control over the cells and atoms of his body. Occultism teaches, we must remember, that every cell and organ is endowed with a brain of its own, with memory, therefore with experience and discriminative powers. There are those who believe that under the potent will of the Yogi every organ is made to act consciously and with directive intelligence. Every so-called organic cell is known to have its nucleus, a center of finer or more sensitive matter. The nutritive, all the formative and functional processes, consist of flux and reflux, of inspiration and expiration, to and from the nucleus. Every microscopic cell has thus a consciousness of its own. Nerves and sensations and instinct are but other words for consciousness. Modern science, owing to physiology, has discovered that consciousness is universal. It is, perhaps, on the eve of discovering that the real Ego in man precedes, creates, and survives the physical body, and that the phenomena of man's life as well as the processes of his thought will never be apprehended and explained on any other theory.

In Occult evolution, the physical evolves gradually from the spiritual, mental, and psychic. The inner, now concealed astral man was "in the beginning" of his evolution the external man. The human fœtus now follows in its transformations all the forms that the physical frame of man had assumed throughout the three Rounds preceding our present cycle. In the present age the physical embryo is a plant, a reptile, an animal, before it finally becomes man, evolving within himself his own ethereal counterpart, in his turn. In the beginning it was that

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NOTE.—Collated from Theosophical sources.

counterpart (astral man) which, being senseless, got entangled in the meshes of matter. This "man" belongs to the fourth Round.

Physiology teaches in detail certain facts regarding the life of man, and by grouping these facts deduces certain so-called principles and laws. But this is analysis, which can be said to be the essence of science. To apprehend a more complete man as regards evolutionary genesis and history, physiology must one day take on the characteristic of philosophy. That is, in addition to being an analytic science it needs also to become a synthetic meta-science, synthesis being the essence of philosophy. "The duty of physiology is to become the hand-maiden of Occult truths." Then it will learn that the grouping of cells, for example, is upon the principle of seven hierarchies. Occult synthesis as applied to physiology asserts that "as the Logos (the synthesis of the seven hierarchies) reflects the Universe in the Divine Mind, and the manifested Universe reflects itself in each of its Monads, so the MONAD has, during the cycle of its incarnations, to reflect itself in every *root-form* of each kingdom. Therefore the kabalists say correctly that "MAN becomes a stone, a plant, an animal, a man, a Spirit, and finally a god. Thus accomplishing his cycle or circuit and returning to the point from which he had started as the *heavenly* MAN."

Occultism insists that it is correct to say that the man of this Manvantara, that is, during the three preceding Rounds, has passed through all the kingdoms of nature, that he was "a stone, a plant, an animal." Occult science teaches the esoteric doctrine of "a nursery of the human, conscious spiritual Souls, called the 'Imperishable Jivas' (Monads) . . . in the field of which lies concealed *in its privation* the germ that will fall into generation. That germ will become the spiritual potency in the physical cell that guides the development of the embryo—and which also is the cause of the hereditary transmission of faculties and all the inherent qualities in man. This inner soul of the physical cell—this 'spiritual plasm' that dominates the germinal plasm (which produces the physical embryo)—is the key that must one day open the gates of the terra incognita of the biologist, now called the dark mystery of embryology." The field or nursery of human souls, is stated to have its life within the higher of the seven hierarchies of Being. The progress of the monad or jiva is delineated in the Third Fundamental Proposition of *The Secret Doctrine* as a passage, or pilgrimage, through all the forms of the phenomenal world of the Manvantara and thence through mineral and plant into the human or mind-endowed

kingdom, and onward "to highest Manas" or the condition and plane of the Heavenly Man—the Dhyani Buddha, whose essence that "spiritual soul" ever was.

Thus the monad (jiva) is essentially and potentially the same in the lowest organism, up through all forms and gradations of animal life to man, *and beyond.* There is a gradual unfolding of its potentialities from "Monera" to man, and there are two whole planes of consciousness, the sixth and seventh "senses," not yet unfolded in the average humanity. But it must never be forgotten that by "Man" the divine Monad is meant, and not the thinking entity, much less his physical body. The animals—the creeping beasts and those in the waters that preceded man in this fourth Round, as well as those contemporary with the Third race; and again the mammalia that are posterior to the Third and Fourth races—all are either directly or indirectly the mutual and correlative product (physically) of man. The "stones, plants, and animals" of the *Rounds* preceding the present one were, moreover, the prototypes, the filmy presentments of those of the fourth; and even those at the beginning of this Round were the astral shadows of the present, as the occultists express it. Finally the forms and genera of neither man, animal, nor plant were what they became later. They were the astral fossils stored up in the auric envelope of the Earth and projected into physical objectivity subsequently.

Hence it is taught in meta-physiology that there can be no objective form on Earth (nor in the Universe either), without its astral prototype being first formed in Space. Thought creates the design for the future form, the matter which serves to make this design having always been in existence. This matter, as the result of a series of progressive transformations, has been prepared to form a human body. Forms pass; ideas that accreted them and the material which gave them objectiveness, remain. These models, while yet devoid of immortal spirits, are "elementals"—properly speaking, *psychic embryos*—which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving *in transitu* that divine breath called spirit which completes the perfect man. From Phidias down to the humblest worker in the ceramic art—a sculptor has had to create first of all a model in his mind, then sketch it in one and two dimensional lines, and then only can he reproduce it in a three dimensional or objective figure. And if the human mind is a living demonstration of such successive stages in the process of evolution, how can

it be otherwise when Nature's Mind and creative powers are concerned? But in this cycle (the fourth) the claims of occult science are that the frame having existed among the types and models of nature from the preceding Rounds, it was quite ready for man from the beginning of this Round.

An anatomist who has made the development and growth of the embryo and foetus a subject of special study, can tell, without much brain work, what daily experience and the evidence of his own eyes show him: that up to a certain period the human embryo is a facsimile of a young batrachian, in its first remove from the spawn—a tadpole. But few physiologists or anatomists seem to have had the idea of applying to the development of the human being—from the first instant of its physical appearance as a germ to its ultimate formation and birth —the Pythagorean esoteric doctrine of metempsychosis. The meaning expressed in the Kabalistic axiom, "a stone becomes a plant," etc., relates to the spiritual and physical evolution of man on this earth. What is the primitive shape of the future man: "a molecule, a corpuscle, an ovum of the ovum." Analogically this first point of development is a nucleus of *inorganic* matter, deposited from the circulation at the germinating point and united with a deposit of organic matter. In other words, this infinitesimal nucleus of the future man is composed of the same elements as a stone—of the same elements as the earth, which the man is destined to inhabit. Moses is cited by the kabalists as authority for the remark that it required earth and water to make a living being, and thus it may be said that man first appears as a stone.

At the end of three or four weeks the ovum has assumed a plant-like appearance, one extremity having become spheroidal and the other tapering, like a carrot. Upon dissection it is found to be composed, like an onion, of very delicate laminae or coats, enclosing a liquid. The laminae approach each other at the lower end, and the embryo hangs from the root of the umbilicus almost like a fruit from the bough. The stone has now become changed, by metempsychosis, into a plant. Then the embryonic creature begins to shoot out, from the inside outward, its limbs, and develops its features. The eyes are visible as two black dots; the ears, nose, and mouth form depressions, like the points of a pineapple, before they begin to project. The embryo develops into an animal-like foetus—the shape of a tadpole—and like an amphibious reptile lives in water, and develops from it. Its *monad* has not yet become either human or immortal, for the kabalists tell us that that

only comes at the "fourth hour." One by one the fœtus assumes the characteristics of the human being. The first flutter of the immortal breath passes through his being; he moves; nature opens the way for him; ushers him into the world; and the divine essence settles in the infant frame, which it will inhabit until the moment of physical death, when man becomes a spirit.

In physiology and embryology, therefore, it is taught that physical man must have passed through the same stages of the evolutionary process in the various modes of procreation, as other animals have. According to the esoteric doctrine, "the First race created the Second by *budding.* The Second gave birth to the Third—which itself separated into three distinct divisions, consisting of men differently procreated. The first two of these divisions are produced by an oviparous (egg-bearing) method, presumably unknown to modern Natural History. While the early sub-races of the Third humanity procreated their species by a kind of exudation of moisture of *vital* fluid, the drops of which coalescing formed an oviform ball—or shall we say egg—which served as an *extraneous* vehicle for the generation therein of a fœtus and child—the mode of procreation by the later races changed, in its results at all events." "The little ones of the earlier races were entirely sexless—shapeless even, for all one knows; but those of the later races were born androgynous." It is in the Third race that the separation of the sexes occurred. From being previously a-sexual, humanity became distinctly hermaphrodite or bi-sexual. Finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to beings in which one sex predominated over the other, and finally, to distinct men and women. The Law of Retardation, operative alike in the case of human races, animal species, etc., when a higher type has once been evolved—still preserves hermaphroditism as the reproductive method of the majority of plants and many lower animals. Thus the history of the embryo is the picture in little, and the outline of the history of the race.

If the microscopic cells of the body are looked upon by physical science as *independent living beings,* just as Occultism regards the "fiery lives," there is no difficulty in the conception of the primitive processes of procreation. Consider the first stages of the development of a germ-cell. The nucleus of the germ-cell grows, changes, and forms a double cone or spindle (as two cones joined at the apex) within the cell. This spindle approaches the surface of the cell; there, one half

of it is extruded in the form of what are called the polar cells. These polar cells *now* die, and the embryo develops from the growth and segmentation of the remaining part of the nucleus, which is nourished by the substance of the cell.

The Occultists treat also of the anatomy of the inner structure. The astral form clothing the *monad* was surrounded then—as it still is—by its egg-shaped sphere of *aura,* which aura here corresponds to the substance of the germ-cell or ovum. The astral form itself is the *nucleus* now, as then, instinct with the principle of life. When the season of reproduction arrives, the sub-astral extrudes a miniature of itself from the egg of surrounding aura. This germ grows and feeds on the aura till it becomes fully developed, when it gradually separates from its parent, carrying with it its own sphere of aura; just as we see living cells producing their like by growth and subsequent division into two. Hence it is taught that the astral form is the guiding model for the physical, propelled by the Jiva or the intelligent Life within. Being the plastic double and living prototype, every centre of the inner body has its appropriate counterpart in the developing physical, each such center affecting the outer and being in turn acted upon.

Herein lies the explanation of why, for instance, the functions of the spleen are not fully understood by the physiologists. The spleen is said to be "the physical vehicle of the protean (or astral) double." The same is true of "a certain organ (the liver?) on the right side of man, which is the seat of his desires and animal passions." Every Theosophist, says H. P. Blavatsky, must understand when told that "there are *Manasic* as well as *Kamic* organs in him, although the cells of his body answer to both physical and spiritual impulses." The pineal gland is described organically as "in truth the very seat of the highest and divinest consciousness in man, his omniscient, spiritual and all-embracing Mind."

The seven hierarchies of Being who, according to *The Secret Doctrine* anthropogenesis are the Progenitors of man as a complete septenary microcosm, are divided into 3 and 4, or two general classes of celestial Ancestors called Agnishwatta and Barhishad. The latter are the architect and creator of his lower principles, the former of his higher god-like Trinity. To these hosts of Creative Forces are attributed the formation of man on Earth in all his aspects and parts. This is the reason why a certain sect of mystics, the Tantrikas of India, connect and identify various parts of the body with deities, giving proper *names*

to nerves, cells and arteries, and endowing functions and physiological processes with intelligence.

The vertebrae, fibers, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricles and ventricles, valves and the rest; stomach, liver, lungs and spleen—everything has its specific deific name . . . the various parts of the body all being the pleasure grounds of this or another deity. Herein may be seen the esoteric significance of planetary and astrological "influences" in general. This same "superstition" was shared by Greeks and Latins with the Hindus. They maintained that every atom of matter in the four (or five) Elements is an emanation from an inferior god or goddess, himself or herself an earlier emanation from a superior Deity.

In the esoteric school, it is said, the higher group of man's progenitors, the Agnishwattas, or "Fire Dhyanis," are called the " 'Heart' of the Dhyan-Chohanic Body." These Agnishwatta Pitris are those who incarnated in the early Third race of men and made them perfect. "The esoteric Mystagogy speaks of the mysterious relation existing between the sevenfold essence or substance of this angelic Heart and that of man, whose every physical organ, and psychic, and spiritual function, is a reflection, so to say, a copy on the terrestrial plane of the model or prototype above. Why, it is asked, should there be such a strange repetition of the number seven in the anatomical structure of man? Why should the heart have four lower 'cavities and three higher divisions,' answering so strangely to the septenary division of the human principles, separated into two groups, the higher and the lower? And why should the same division be found in the various classes of Pitris, and especially our Fire Dhyanis?"

The student of the Wisdom Religion can but humbly repeat with his Hermetic forebears, "As in heaven, so on earth." The human entity is a sevenfold power, though he has still to develop into the potent Being he will become. To help onward man and nature in this struggle toward the great culmination is the end of Physiology, one of the "Magicians of the Future."

YOUTH-COMPANIONS ASK—AND ANSWER

A GROWING child, in its communication with others, starts to realize that nobody sees things quite in the same manner as he does. So he starts to examine this observation in various situations. As every situation has different connotations for each individual, man acts according to the way he sees the situation. Therefore he comes to the conclusion: "So many people, so many worlds. This is a part of man's individuality. Every man has it, but still there exist no two identical individualities." Yet Theosophy teaches that we should put ourselves into the position of others and act from their standpoint. Does this not seem a paradox—when we never can tell for sure how and what another individual sees in a situation?

(*a*) Does Theosophy teach that we should put ourselves in another's position *and* act from his standpoint? I think not. What is needed is as round and complete a picture as is possible, and this is helped a great deal by trying to look at the situation from the interests, attitudes, and sight of another person who may have a standpoint different from our own. True, no two individuals are alike; however, the deepest ideas and convictions are universal and are not the property of any one person. So they, the ideas and conclusions, can be "experienced" by anyone, yet certain trends of thinking and attitudes are more homogeneous to one than are other ideas; and in order for there to be a more complete viewing of life, there must be some effort to see what are all the different slants—what are the varying factors—that make people see the same event in different terms. We often *act* only in terms of what affects us directly, promises to make us happy or unhappy. Too, the same circumstances will not necessarily receive the same reaction at two different periods of life—say at youth and then middle age. Perhaps new horizons open up to enable him to see a bit more of the whole picture and thus make a different choice—not the "right" one, perhaps, but one based on seeing more alternatives and taking in what he has learned from others' attitudes, acquired since previously encountering the problem. He is still the same individual, still different from other individuals, but with more of his being coming into play, bringing him closer to others.

Another point to consider about "putting one's self in the position of others" is that now, because of such dense population and so much routine living—and the fact that people are afraid and uncertain as to what they are really striving for—there are really very, very few individuals who are truly creative and "individual." Thus for the majority of people, it is not too difficult to put themselves in the other's position, because it *is* almost identical with their own. And although it would seem that this would bring about more understanding, it really does not, because there is still a part of man requiring *individual* realization which cannot be suppressed, and though it may not come to the surface and become active, it may have a subtle influence which leaves a man discontented with the way of the masses. Because of such feelings and convictions in man's being, the apparent agreement between so many people is only superficial; but also, at times, *un*settling—because both persons may sense that there is really more than they are willing to admit, and that there is no basic understanding present at all.

On the other hand, if one probes deep questions with even those of contrary opinion, there is at least a feeling of honesty and communication that does create a certain attitude of sharing purposive thought.

If everything and everyone are "part of the whole," and we are going to experience all the feelings, thoughts, moods, attitudes, and mistakes of others, we are really never separate from what seem to be foreign ideas: we are just not at the moment in tune with them or understanding of them. In order to be sure that we really know truth from falsehood, we must try out our conception of truth in many different circumstances, in the midst of many different feelings and confusions. If a thing is right, it will stand up under the most trying of tests, and we continually are in need of testing our understanding of a truth in order to see how much of the truth we know for sure. If we consider a great many differing and opposing problems, making at least a stab at feeling what the other person feels, what makes him hold a certain conviction, we are more likely to think, after finally making our decision, that we do know, somewhat, what we are talking about, that we have tried ourselves and our conception of the truth. For conceptions of the "truth" are no good at all unless they are constantly enlarged and expanded and tried for their validity. How else can we grow? Man is supposed to be able to be afraid of nothing, so if he acts according to his true nature, he will explore varieties of attitudes and see how much he really does know for himself. If he wants to be, someday, in com-

plete harmony with all of nature, he must first find out what "all of nature" entails.

(*b*) There are always two factors to consider in daily life in wanting to help our fellowmen and in trying to make the best of every situation and opportunity. First, *the situation,* of which we can become very much aware after we leave out personal desires for our own well-being. Second, *the other person or persons* that are within this given situation. When we recognize, and above all *understand,* these two factors, we can put "ourselves into the position of others" as far as we understand the situation *and* the person.

We can learn through experience to gain a deeper understanding in all human affairs. And the more we overcome our own selfishness, the nearer we get to others in an almost universal way, so that on a higher plane, we could almost say, we *are* in the same position of others or still better, of everyone and everything, feeling the bond which keeps us all together as a Unity.

Each human being has his own God, or Higher Self, within him, and he also is a separate individual; but on the other hand all human beings have the *same* God, or Higher Self, within them, and no one can separate himself from his fellow-beings, because essentially all are One, with separate individualities and personalities. William Q. Judge says in *Letters That Have Helped Me*:

> I am not separate from anything. I am that which is. That is, I am Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions.

If the doctrine of Brotherhood were better understood and practiced, and if one would realize that the same God is within all of us, that in this aspect we are all alike, the question of personality would be secondary, and one would not be too concerned about the "results" of an action.

THEOSOPHICAL STUDY

WHAT the Ego *knows* is all that counts, not whether he can repeat a statement in a book, or guess what someone else may think the answer is. This is not to decry the inestimable value of really good books or of endeavoring to understand our associates. But only what we learn through assimilation of experience, in the light of the *impersonal* principles of Theosophy, becomes real knowledge for us. We may benefit from the experience of others as well as our own, but our path is also in some measure, unique; therefore we have to learn to do our own thinking.

Yet our nature is inseparable from great Nature. To know this is requisite for a proper evaluation of life's experiences and our relationships with others. A mighty help in this regard is a working knowledge of "the three great qualities called *sattva, rajas,* and *tamas*—light or truth, passion or desire, and indifference or darkness [which] are born from nature, and bind the imperishable soul to the body." These three qualities which arise from nature give insight into the human working of the principles of things, for the three qualities and nature itself are from and within Krishna or the Omnipresent sustaining Self of all.

Nature is not merely what lies outside of us and is visible, or, as customarily regarded, the sum total of things existing around us; it is also the totality of the powers and forces within us. Krishna, in the *Bhagavad-Gita,* reveals himself as that which is eternal and imperishable. "Know also that the dispositions arising from the three qualities, *sattva, rajas,* and *tamas,* are from me; they are in me, but I am not in them." The three qualities of goodness, action and indifference are shown to reign over the soul, over knowledge, happiness and pleasure, the power of judgment, even over death, and all action of whatever kind. Faith, food, sacrifice, austerity, and the giving of gifts are likewise of three kinds. Knowledge, action—whether of body, speech or mind—and the agents thereof, are distinguished in three ways according to the three qualities. Even wisdom, perception, or the discerning power, and steadfastness are involved therein. "There is no creature on earth nor among the hosts in heaven who is free from these three qualities which arise from nature."

> But when the wise man perceiveth that the only agents of action are these qualities, and comprehends that which is superior to the

> qualities, he attains to my state. And when the embodied self surpasseth these three qualities of goodness, action, and indifference—which are coexistent with the body it is released from rebirth and death, old age and pain, and drinketh of the water of immortality. (*The Bhagavad-Gita,* Ch. XIV.)

Thus, nature is far more than what we see around us, and the purpose of life is far greater than it is usually conceived to be. Theosophy shows that "nature is triune; there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit,* source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not." (*Isis Unveiled* II, 587-8.) From this it follows: "Man is also triune: he has his physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity." (*Isis* II, 588.)

The business of living is nothing if it does not subserve the purpose of soul communion and realization, whether within ourselves, or in the company of others. In that higher life we are not obliged to think merely as others do, except perhaps in so far as their thinking is found to be acceptable to us on general principles. For our own thinking alone are we responsible. In other words, we can do our best when we are truly "radical," not when we blindly conform to a pattern. This is why, strange as it may seem, students of life who are unacquainted with any Theosophical terminology may sometimes have a far better grasp of essentially Theosophical principles than formal students of Theosophy. Such is the case when the learning is from experience and not just from a book. So in reality this is not "strange." When we consider the ages of experience accumulated by souls in evolution through reincarnation, the reason becomes evident. Thus, there is no basis for any feeling of superiority on the part of Theosophical students over those not so-called. This may be a difficult lesson to learn, but so vital and important that we are admonished:

> Be humble, if thou would'st attain to Wisdom.
> Be humbler still, when Wisdom thou has mastered.

This has nothing to do with mock modesty, but certainly everything to do with genuine appreciation for soul realization and consideration for others. With such appreciation, acquaintance with Theosophical

teaching makes possible that spiritual awakening which could not be obtained without it.

The real value of Theosophy to anyone lies in the use made of it. If that use remains a matter of intellectual gymnastics, little will be the attainment of real knowledge. Knowing is not something to be measured by talk, nor by cleverness in the use of words. It lies rather in the soul and heart of the knower. Then right speech and deliberation in the careful use of words can follow naturally. This leads to the ability to help and teach in ways that may be very different from what is usually thought of as "helping" and "teaching." All this serves to emphasize that what is most valuable in human character is to be genuine—a quality said and shown to have been exemplified *par excellence* in the life of Wm. Q. Judge. By contemplating such examples we can draw instruction and inspiration, thus making Theosophical study real and vital in our lives.

INTO GRANDEUR AND BEAUTY

You must have a feeling—a faith in whatever is self-sacrificing and divine, whether in religion or in art, in glory or in love; or common sense will reason you out of the sacrifice, and a syllogism will debase the Divine to an article of the market. Every true critic in art, from Aristotle to Fuseli, has sought to instruct the painter that Nature is not to be copied, but *exalted.* That the loftiest order or art, selecting only the loftiest combinations, is the perpetual struggle of Humanity to approach the gods. The great painter, as the great author, embodies what is *possible* to *man,* it is true, but what is not *common* to *mankind.* There is truth in Hamlet, in Macbeth and his witches, in Prospero and in Caliban; there is truth in the cartoons of Raphael; there is truth in the Apollo, the Laocoön. But you do not meet the originals of the words, the cartoons, or the marble, in Oxford Street or St. James. All these . . . are the creatures of the idea in the artist's mind. This idea is not inborn. It has come from an intense study. But that study has been the ideal that can be raised from the positive and the actual into grandeur and beauty. The commonest model becomes full of exquisite suggestions to him who has formed this idea; a Venus of flesh and blood would be vulgarized by the imitation of him who has not.

—BULWER-LYTTON

THEOSOPHIST UNAWARE

William Blake

WILLIAM BLAKE was born on November 28, 1757, and died on August 12, 1827, just four years to a day before the birth of H. P. Blavatsky. Thus, he spent his whole manhood during the first half of the "century cycle" inaugurated by Count St. Germain, Mesmer, and Cagliostro, and lived through the stirring years of the French Revolution and American Independence movement. Blake was a friend of Tom Paine, and strongly defended him in his struggle for freedom in religious views. It was Blake who gave Paine the warning that enabled him to make his precipitate escape to France when about to be arrested.

As a man of vision, one to whom the inner worlds were more real than the outer physical environment, Blake needed neither demonstration nor proof of their existence. His fidelity to that vision marks him as one of the outstanding figures of his time. Blake was not understood, in his own day, but was treated as an outcast, except for a few loving pupils. Now, however, he has been accorded his rightful place, not only as a painter and thinker, but also as a poet to be classed with Virgil, Dante, Milton, and Goethe. As they did, so Blake set forth in a great poem the mighty drama of man. Blake's *Jerusalem* ranks with *The Aeneid, The Divine Comedy, Paradise Lost and Regained,* and *Faust.* While Goethe was composing his great epic, Blake was working on *Jerusalem,* a task which occupied him for most of his life. This poem has all the sweep of a mighty outpouring of the human spirit on the great fundamental issues of what man was, is, and will be. It deals with the minute particulars of the human constitution and draws the picture of the duality that combines in man the divine and the demoniacal, the god and the animal. Blake's *Marriage of Heaven and Hell,* his unsurpassed *Songs of Innocence* and *Songs of Experience,* his *Milton* —all show him to be a "psychologist" who probed far deeper than his contemporaries into the mysteries of the human heart.

Although Blake's contemporaries called him a "madman," today he is accorded full recognition as a genius. Writers and critics like Foster Danon and Denis Saurat, for instance, have probed into Blake's prophetic writings, and found that he was well acquainted with the sym-

bolism of kabbalistic and other occult writings available in his time. He refers to Paracelsus and Jacob Boehme, and greatly esteemed both. Blake's portrayal of Charles Wilkins translating the *Bhagavad-Gita* shows that he had picked up the first faint strains of Indian thought whose mighty message has been rolling westward ever since in ever-increasing measure. Indeed, the upanishadic call to "Awake!" so impressed Blake that he sounds and re-sounds it throughout *Jerusalem.*

> If thou humblest thyself, thou humblest me:
> Thou also dwell'st in Eternity.
> Thou art a Man, God is no more,
> Thy own Humanity learn to adore
> For that is my Spirit of Life
> Awake, awake to Spiritual Strife.
>
> * * *
>
> Awake! awake, O sleeper of the land of shadows, wake! expand.
> I am in you and you in me, mutual in love divine:
> Fibres of love from man to man thro' Albion's pleasant land.
>
> * * *
>
> Awake, Awake, Jerusalem! O lovely Emanation of Albion
> Awake and overspread all Nations as in Ancient Time;
> For lo! the Night of Death is past and the Eternal Day
> Appears upon our Hills. Awake, Jerusalem, and come away!

Brought up in a Swedenborgian household, Blake was saved from the crude anthropomorphism prevailing in his day, and was given some inkling into the symbolical interpretation of scripture. He recognized a hidden core of esoteric wisdom within the fables and mythology of every land, and spoke often of the Druids and their wisdom; and the fables of the lost Atlantis whispered to him of great cosmic and microcosmic truths. Although a great Bible student, Blake's vision was not limited to its chronology nor to the literal interpretation of the Scriptures. These he treated as allegorical only. And, while Blake called himself a "Christian," his Christ and God dwelt within man himself.

> I am not a God afar off, I am a brother and friend:
> Within your bosoms I reside, and you reside in me:
> Lo! we are One, forgiving all Evil, not seeking recompense.
> Ye are my members, O ye sleepers of Beulah, land of shades!

Thus, we find no personal God in Blake's pantheon. Speaking to his friend, Crabb Robinson, about Jesus, Blake said: "He is the only God. So am I—so are you." And in the *Marriage of Heaven and Hell* Blake

states that "all deities reside in the human breast. . . . God only acts and is in existing beings or men." It follows naturally, therefore, that any submission to an outside power was an abomination in Blake's eyes. He had no use for priestcraft and did not mince his words, but spoke straight out what he thought about the priests who would intermediate between man and the deity within him. Here is a characteristic passage:

> Go to these Fiends of Righteousness,
> Tell them to obey their Humanities & not pretend Holiness
> When they are murderers as far as my Hammer & Anvil permit.
> Go, tell them that the Worship of God is honouring his gifts
> In other men & loving the greatest men best, each according
> To his Genius which is the Holy Ghost in Man; there is no other
> God than that God who is the intellectual fountain of Humanity.

With this background, it is not surprising to find that Blake makes no arbitrary division between good and evil, admits no vicarious atonement for sin, acknowledges no punishing judge. "Atonement in the ordinary Calvinistic sense," he said to Crabb Robinson, "is a horrible doctrine. If another pay our debt, I do not forgive it." But atonement in the real sense is beautifully described towards the close of *Jerusalem*:

> Jesus replied: "Fear not, Albion: unless I die thou can'st not live;
> But if I die I shall arise again & thou with me.
> This is friendship & Brotherhood: without it Man Is Not."
>
> Albion replied: "Cannot Man exist without Mysterious
> Offering of Self for Another? is this Friendship & Brotherhood?
>
> Jesus said: "Wouldest thou love one who never died
> For thee, or ever die for one who had not died for thee?
> And if God dieth not for Man & giveth not himself
> Eternally for Man, Man could not exist; for Man is Love
> As God is Love: every kindness to another is a little Death
> In the Divine Image. Nor can Man exist but by Brotherhood.

Not only Blake's emphasis on Brotherhood, but also his espousal of all three fundamental theosophical concepts—Deity, Law, and Self-growth through self-effort—entitle him to be called a "Theosophist Unaware." He recognized, and enunciated as a principle, that all religions are one at their source; and the study of the soul, the real man, is the theme of all his books. For example:

> I know of no other Gospel than the liberty both of body and mind to exercise the Divine Arts of Imagination. Imagination, the real and eternal World of which this Vegetable Universe is but a faint

shadow, and in which we shall live in our Eternal or Imaginative Bodies when these Vegetable Mortal Bodies are no more.

* * *

Is the Holy Ghost any other than an Intellectual Fountain? . . . What are the Treasures of Heaven which we are to lay up for ourselves, are they other than Mental Studies and performances? . . . What is the Life of Man but Art & Science? Is it Meat and Drink? . . . What is Mortality but the things relating to the Body which Dies? What is Immortality but the things relating to the Spirit which Lives Eternally? (*Jerusalem*: "To the Christians.")

Blake then concludes his address to the Christians with the appeal: "Let every Christian, as much as in him lies, engage himself openly and publicly before all the World in some Mental pursuit for the Building up of Jerusalem"—that is, his own spiritual nature.

Jesus represents to Blake the Higher Ego in man, the sacrificial victim of the lower self whose mission it is to redeem man by repeated incarnation until he is able to raise the thief to Paradise, to reunite the scattered rays so that it becomes once more possible to say, "I and my Father are one." Life, Blake sees, weaves for each many patterns. The pairs of opposites are to be taken together, and each person must reap the fruit of his own sowing:

Joy and woe are woven fine,
A clothing for the soul divine;
Under every grief and pine
Runs a joy with silken twine.
It is right it should be so;
Man was made for Joy & Woe;
And when this we rightly know
Thro' the World we safely go.
(*Auguries of Innocence.*)

As we consider the general propositions underlying Blake's philosophy (and correlate them with The Fundamentals), we find him writing of the unchanging Reality behind the manifested universe as follows:

Many suppose that before the Creation All was solitude and chaos. This is the most pernicious Idea that can enter the mind as it takes away all sublimity from the Bible and limits all existence to creation and to chaos, to the time and space fixed by the corporeal vegetative eye, and leaves the man who entertains such an idea the habitation of unbelieving demons. Eternity exists, and all things in Eternity, independent of creation which was an act of Mercy.

The unity of spirit and matter, consciousness and form, the two conjoined aspects of the one reality, are well knit together by Blake and shown to be inseparable and necessary to each other. They appear in many mythical names such as Los and Enitharmon. "Enitharmon is a vegetated mortal wife of Los, his Emanation, yet his Wife till the sleep of death is past," when nature will also change her forms. Blake also uses the symbols of Time and Space to represent the two aspects. "Time and Space are Real Beings, a Male and a Female. Time is a Man, Space is a Woman." Los as the poetic genius in Man is the timeless Spirit reflected nevertheless in the matter which he has called Space. The man's contribution in individual existence is to reflect the spirit-aspect by using the flying moments for his ideation and expression of spiritual verities; the woman has to contribute the material basis, the home, and to make of it a paradise instead of the purgatory which it too often is. Time is eternal if man lives in the Ever-present. Space as matter is mortal, therefore Enitharmon must die; but only to be transformed into Jerusalem, the Bride of the Lamb, becoming pure Buddhi, the vehicle of Atma, the Spirit. All matter to Blake is entitative: all forms are alive; all is being in various states; all, subject to continual transformation.

Of the great cyclic ebb and flow, of the coming and going and returning again of worlds as well as men, he has much to say in *Vala, the Four Zoas*. And he closes *Jerusalem* (when redemption at last is accomplished and humanity ready to advance on to another plane of existence) with the words:

> All human forms identified, even Tree, Metal, Earth and Stone; all
> Human Forms identified, living, going forth and returning wearied
> Into the Planetary lives of Years, Months, Days and Hours; reposing.
> And then Awaking into his Bosom in the Life of Immortality.

Of the law of Cause and Effect, he wrote in *Milton*:

> And every Natural Effect has a Spiritual Cause, and not
> A Natural: for a Natural cause only seems; it is a Delusion.

Here Blake goes straight to the heart of the great doctrine of Karma, not as a mere physical doctrine of causality, but as having its roots in spirit. "Each thing is its own cause and its own effect" is another of his sayings.

Blake's conception of Man also correlates nicely with the Third Fundamental. Man, he says, is an emanation from the universal soul, coming as a direct ray from the One and returning again at the end

of the time-process. Man is above all else a spiritual entity with the roots of his being in Eternity, one whose body is but that portion of himself which he has externalized, and into which he has descended. It is the redemption of man's outer consciousness from the bondage of corporeal existence that is Blake's one and only theme. That man should live once more a conscious life in spirit and be delivered from the thraldom of his five senses and the tyranny of his lower reasoning mind is the object of his writing. Only a deep sense of his mission and duty drove Blake to write even though there was scarce one to read, and poverty stared him continually in the face to tempt him to an easier pathway through life. He wrote to his friend Hayley in 1805:

> O, what wonders are the Children of Men! Would to God that they should consider it, —that they would consider their Spiritual Life, regardless of that faint Shadow called Natural Life, and that they would promote each other's spiritual labours, each according to his work, and then they would know that receiving a Prophet as a Prophet is a Duty which if omitted is more severely avenged than every sin and wickedness beside. I know that those who are dead from the Earth, and who mocked and despised the Meekness of True Art (and such, I find, have been the situation of our beautiful, affectionate Ballads) I know that such mockers are most severely punished in Eternity; I know it, for I see it and dare not help. The mocker of Art is the mocker of Jesus. Let us go on, dear Sir, following his Cross: let us take it up daily. Persisting in Spiritual Labours and the use of that Talent which it is Death to bury and of that Spirit to which we are called.

Blake would not bury his talent. "My business is to create." It was a hard struggle for him. Yet his spiritual mission was fulfilled. He compacted his thought into images which yield their meanings only to those who will use imaginative insight in reading his words and interpreting the pictures that accompany them. In his day, so-called rational philosophers were rampant. He called them deists or natural religionists—those, that is, whose religion was that physical nature was all; their religion was thus only materialism. They were all, in his eyes, rationalistic philosophers who reduced everything to the level of physical existence so that thought itself became but another "organic perception" since it was made entirely dependent on the data gathered by the five senses and the function of the brain. Blake demonstrated the fallacy of the rationalistic thinker, the "natural religionist" of his day, as follows:

> None could have other than natural or organic thoughts if he had none but organic perceptions.

> Man's desires are limited by his perceptions; none can desire what he has not perceiv'd.
>
> The desires and perceptions of man, untaught by anything but organs of sense, must be limited to objects of sense.

Blake set himself against such a philosophy of life with all the ardor of his being, though at the same time he said: "Let the philosopher always be the servant and scholar of Inspiration and all will be well." He himself was surely such a philosopher of the things of Spirit, for as early as 1788 he set out to prove (in his first tractate "There is no Natural Religion") the existence of the inner spiritual entity in man. Developing this viewpoint, the opposite of that of the natural religionist, Blake continues:

> Man's perceptions are not bounded by organs of perception; he perceives more than sense (tho' ever so acute) can discover.
>
> If any could desire what he is incapable of possessing, despair must be his eternal lot.
>
> The desire of Man being Infinite, the possession is Infinite; and self Infinite.
>
> If it were not for the Poetic or Prophetic Character, the Philosophic and Experimental would soon be at the ratio of all things, and stand still, unable to do other than repeat the same dull round over again.
>
> He who sees the Infinite in all things, sees God. He who sees the Ratio only, sees himself only. Therefore God becomes as we are, that we may be as he is.

Blake further emphasizes the "poetic or prophetic character" in his tract "All Religions are One," asserting:

> The Poetic Genius is the true Man, and the body or outward form of Man is derived from the Poetic Genius. Likewise the forms of all things are derived from their Genius, which by the Ancients was call'd an Angel & Spirit & Demon.
>
> As all men are alike in outward form, so (and with the same infinite variety) all are alike in the Poetic Genius.
>
> As none by travelling over known lands can find out the unknown, so from already acquired knowledge Man could not acquire more; therefore an universal Poetic Genius exists.
>
> The Religions of all Nations are derived from each Nation's different reception of the Poetic Genius, which is every where call'd the Spirit of Prophecy.
>
> As all men are alike (tho' infinitely various), so all Religions, as all similars, have one source.
>
> The true Man is the source, he being the Poetic Genius.

Blake was no erratic visionary, but a sensible man who lived an abstemious and prayerful life. Yet he often made startling statements that shook many of his good friends out of their complacent viewpoints. He tried to explain his position to Dr. Trusler as follows:

> To the eyes of the Man of Imagination, Nature is Imagination itself. As a man is, so he sees. As the eye is formed, such are its Powers. You certainly Mistake, when you say that the Visions of Fancy are not to be found in This World. To Me This World is all One continued Vision of Fancy or Imagination.

This was in answer to a letter Dr. Trusler had written, complaining that Blake's "fancy . . . seems to be in the outer world, or the world of Spirits." It is true that Blake did sometimes talk of seeing spirits, though he was in no sense a "spiritualist." Speaking of his brother in a letter to Hayley, Blake wrote: "With his spirit I converse daily and hourly in the spirit, and see him in my remembrance, in the regions of my imagination." In Blake's imagination, he was "the companion of angels," and he expresses the hope that his friend Hayley "may continue to be so—more and more; and to be more and more persuaded that every mortal loss is an immortal gain. The ruins of Time build mansions in Eternity."

These examples indicate that the reader who does not bring his own spiritual vision, his own human imagination or "spiritual sensation" to bear on Blake's writings will not understand them. Imaginative sight develops through true heart-feeling and perception, and when fully developed becomes what Blake called "four-fold vision." Blake was determined that he would not descend to the level of inferior minds, because he wanted his readers to make the effort which would be repaid a thousandfold; and he considered being called a "madman" preferable to empty praise from the multitude for writing as *they* read. As he wrote to Dr. Trusler:

> You ought to know that What is Grand is necessarily obscure to Weak men. That which can be made explicit to the Idiot is not worth my care. The wisest of the Ancients consider'd what is not too explicit as the fittest for instruction, because it rouses the faculties to act.

Corporeal seeing, Blake said, was but single vision, that is, the mere functioning of the five senses and brain. "I Question not my Corporeal or Vegetative Eye any more than I would Question a Window concerning a Sight. I look thro' it and not with it."

The obscurities in Blake's writings will thus be seen to arise not from any lack of clearness in his expression but from the profundity of his thought and his continual need to compress it. Hence his profuse personifications to represent various aspects of human life and character on all the planes of being. Some of these are fairly easily deciphered, but much remains obscure even to the experienced Blake student. Yet the study is always rewarding. Blake's insight into human nature is profound, and his continual meditation upon it from the spiritual point of view resolved the conflicting elements between the senses and instincts, the mind and imagination. The opposites were seen as serving the divine purpose of experience. Finally, everything will appear as it is, infinite and holy.

"What will restraint effect?" asks Krishna in the *Bhagavad-Gita,* if one moves merely from affection at one time to dislike at another. Blake saw that the purpose of life's experience was the imaginative redemption of instinct. The Ten Commandments, Blake realized, could not ensure "moral" conduct, yet neither did he advocate license. Sex he saw was to be transcended—it was but a passing phase. Blake neither rejected matter in longing for an immaterial existence, nor worshipped it in bondage. He could "see a World in a Grain of Sand and a Heaven in a Wild Flower," and could "hold infinity in the palm of the hand and Eternity in an hour." The Divine Imagination was all-encompassing. Nothing was rejected, nothing cast out, every "minute particular" had its rightful place in the divine plan and was holy. Hence his continual plea that each person *learn* to forgive.

> Mutual Forgiveness of each Vice
> Such are the Gates of Paradise.

Blake wrote that in heaven "the only Art of Living is Forgetting and Forgiving"; and in *Jerusalem* he pleads:

> If I should dare to lay a finger on a grain of sand
> In way of vengeance, I punish the already punish'd. O whom
> Should I pity if I pity not the sinner who is gone astray?
> O Albion, if thou takest vengeance, if thou revengest thy wrongs,
> Thou art for ever lost! What can I do to hinder the Sons
> Of Albion from taking vengeance? or how shall I them persuade?
>
> * * *
>
> The blow of his hammer is Justice, the swing of his hammer Mercy
> The force of Los' Hammer is eternal forgiveness.

So long as man maintains himself as a separate being, he cannot forgive. The ability to forgive is proportionate to forgetfulness of self

and withdrawal of attention from the faults of another. If we forget ourselves as individuals, how can we be wronged? We have merged ourselves in the whole that includes our brother who has wronged us and he is now part of ourselves. Thus love casts out hatred, since we cannot hate ourselves. In *Songs of Innocence,* Blake wrote:

> And all must love the human form,
> In heathen, turk, or jew;
> Where Mercy, Love, and Pity dwell
> There God is dwelling too.

Blake recognized that spirituality and morality were not to be identified—that was the error of organized religion. He makes Los say in *Jerusalem*:

> I care not whether a Man is Good or Evil; all that I care
> Is whether he is a Wise Man or a Fool. Go, put off Holiness
> And put on Intellect, or my thund'rous Hammer shall drive thee
> To wrath which thou condemnest, till thou obey my voice.

Real spiritual life is above the good life. Good and evil are relative, morality is a matter of custom. The wise man will not offend society, yet will not follow its condemnation. Redemption is not a matter of morality, but release from bondage to a life of matter, whether it be good or evil, painful or pleasurable.

Blake was a profound perfectionist: no one was to be cast out; there was no place for an eternal hell; Satan was to be redeemed by a new creation. Los is shown "Giving a body to Falsehood that it may be cast off for ever."

Faith and courage, patience and perseverance, fidelity to the spirit within, and confidence in the dictates of its voice and vision were the *paramitas* Blake practiced. Ever onward and upward was his call, a call to action.

> . . . Why stand we here trembling around,
> Calling on God for help, and not ourselves, in whom God dwells,
> Stretching a hand to save the falling Man?

Blake, one of the happiest of men, wrote his "autobiography" at the age of sixty-eight: "William Blake—one who is very much delighted with being in good company. Born 28 November 1757, in London, and has died several times since." It took many "deaths" to teach Blake to subdue his pride, to learn humility, and thus to attain Wisdom, Joy, and Peace.

ON THE LOOKOUT

Buddhist Philosophical Emphasis

The January 1955 issue of *Maha Bodhi,* organ of the Buddhist Mahabodhi Society, gives evidence that now, as in ages past, the intellectual Buddhist inclines more toward philosophy than toward belief. Of particular interest to Theosophists will be an article contributed by Dr. Anton Kropatsch, "The Mutations of Modern Biology and the 'Rebirth' of Buddhism." Dr. Kropatsch is apparently more than casually conversant with the theoretical development of modern science, and seeks a correlation of Buddhist teachings in regard to rebirth. He writes:

> According to Jeans it follows from the modern Quantum Theory "that the fundamental principles of Nature"—of which Eddington says that they "lie at the root of the world-structure"—cannot be presented as existing in space and time. An investigation of the sources of our representation has shown that there is only one kind of pattern or picture which could be understandable to our limited mind, namely, one existing in mechanical concepts. But a survey of the recent Physics has shown us that all attempts to obtain a mechanical pattern or picture have failed and must fail. For every mechanical pattern or picture must present things as happening in space and time, while it has recently become perfectly clear that the ultimate processes of Nature neither occur in space and time nor can be represented as so doing. We are not in a position to construct a representation of a process which occurs outside space and time. On such a process it is therefore beside the question how large or small or how arranged the constituent energy is. For such a question is only justified if to the representation is attached the nature of substantiality.
>
> According to the Buddha's teaching also, the process of rebirth takes place independently of space and time.

Philosophic Illustration

Dr. Kropatsch continues:

"In *The Questions of Milinda* this thought of the direct passage by rebirths is demonstrated in the following manner":

> The King said: "Master Nagaseno, if anyone dies here and is reborn in the Brahma-world, and another, dying here, is reborn in Kashmir, which of the two will arrive first?"—"They will arrive at the same time, O King."—"Give me a parallel case"—"In which

town were you born, O King?"—"I was born in a village called Kalasi, Master"—"How far, King, is Kalasi from here?"—"About 200 miles"—"And how far, King, is Kashmir from here?"—"Twelve miles." "Now think of the village Kalasi, King"—"I have done so" —"And now think of Kashmir, King"—"I have"—Of which, King, have you thought more slowly or more quickly"—"Both equally quickly, Master"—"Exactly so, King, will the person who dies here and is reborn in the Brahma world be reborn not later than he who dies here and is reborn in Kashmir."—"Give me a parallel"—" What do you think, King? Supposing two birds flying in the air settle, both at the same time, one on a high tree and the other on a lower tree; whose shadow will fall first on the ground and whose later?"—"Both shadows will fall at the same time"—"Exactly so, King, will those be reborn at the same time, not one later and the other earlier."

"THE RELIGION OF NATURE"

With all the mechanization for which our century is famous, contemporary literature—and even, it appears, such things as newspaper editorials—finds time and enthusiasm for philosophizing about the timeless teachings of "nature." As H. P. Blavatsky pointed out, the sort of mysticism to which men are led by pondering the grandeur and harmony of the natural world is "theosophical," simply because no intermediaries are needed—no theories or theologies. The reflection comes to each as "an inspiration of his own," and no matter how many times the same philosophical sentiments are expressed, both heart and intellect recognize that in "nature experience" we have the basis for universal religious symbolism.

A New York *Times* editorial (Aug. 14) contains a typical essay:

There's something about a mountain that engraves itself upon a man's emotions. Any mountain does it, whether it is the old and weathered uplift of the Berkshires, the more rugged upthrust of the Alleghenies, the singular oak-clad Ozarks or the majestic Rockies. And all mountains gain stature and emotional impact with their approach and surroundings. For no mountain stands alone and isolated in time or place.

THE PRESENCE OF GREAT FORCES

One approaches the mountains and senses the presence of great forces. Forces beyond man's easy comprehension. It is all well enough to think of such an upthrust as wrinkles on the earth's old forehead, but even as wrinkles they are stupendous. And in their presence man is inconsequential. And there is a strange reality, for man the insignificant rises in the mountains' presence to a kind of

magnificence of his own. It is essentially emotional and not often conscious, but who can stand in the presence of such a thing as a mountain and remain unchanged?

We rationalize our mountains, almost all of us. We love them because of their cool air, their pines and spruces, their white-water streams; we go to them to find change, or isolation, or grandeur. And yet it is what happens to us, inside; it is the emotional and even the spiritual surge which draws us back to those mountains again and again. For it was not altogether a matter of mysticism which prompted the ancients to the belief that their gods dwelt in the high places of this earth. Those gods, by whatever name we know them, still dwell there, and we would from time to time draw near unto them, that we know them, and our selves, more intimately.

Unusual Adventure of the Spirit

Further illustration of how the "nature theme" leads to theosophical perspectives is supplied by passages in a personal experience story, *The Gods Were Kind,* by William Willis, who at the age of sixty-one successfully completed a 6700-mile journey from Peru to Samoa, alone, on a sailing raft. Willis, who had always lived in what he calls "deep communion with nature," finally decided upon a supreme test of his faith in himself and nature's forces before his strength and faculties weakened from age. He was not on a scientific expedition, but was traveling towards deeper knowledge of himself—perhaps attainable, he thought, only through privation and solitary struggle.

The Vision of an Interrelated Whole

Describing the most difficult part of the Odyssey, Willis tells of his psychological reactions:

> My spirit was apart—off somewhere, looking down at my body and watching it at its labor and its thinking. Yet my spirit was the real man, the true self of me. It was passionless and part of nature. It showed me my faults and weaknesses with impartial clearness, holding me up to myself. It showed me all my past thinking, too, and I could see that I had been to the depths of evil thoughts. And then, while I was aghast at myself, nature, like a flow of limitless and never failing salvation, enfolded me and gave me new hope.

Transition in Psychism

Another example of the works now attempting to probe the meaning of psychic phenomena from a theosophically-tending perspective is provided by *A Speculation in Reality,* by Irving F. Laucks (Philosophical Library). The publishers describe the book as follows:

Starting from the premise that all events and phenomena are *natural,* this book connects the outstanding facts of physics, chemistry, biology and psychic phenomena. Instead of regarding these latter as fantastic, unreal—or even non-existent—(as has been the tendency in science and philosophy), the author believes them capable of entirely logical and scientific explanation. Instead of emotional approach, true scientific research is needed before man can find his way about in the non-material world as he now so successfully does in the material world.

PSYCHIC AND PHYSICAL

Mr. Laucks himself explains how he was led to attempt descriptive formulation of "the structure of the soul":

I was led into this undertaking by a study of psychic phenomena. Prior to this, fifty years of technological practise had given me a strongly materialistic viewpoint. However, as my knowledge of the psychic field increased, I came to the conclusion that these strange phenomena simply could not be passed off or ignored. I realized that the general indifference toward psychic matters and the often cavalier treatment of them were entirely unreasonable and unscientific. I have come to appreciate that psychic phenomena constitute just as real a part of the world as do the chemical reactions I have been witnessing all my life. I have therefore tried to find a scheme into which both psychic and physical phenomena might be fitted. This book is the result.

COMPLETION OF A CYCLE?

The most telling passages in the book occur when Laucks evaluates the trend away from religion to materialism, and thence to a sort of no-man's-land in between. "Pre-modern man," he writes, "used words like supernatural, miraculous, divine, spiritual, for such phenomena. When materialist doctrines reached their height all such phenomena were classed as 'bunk.' Lately perhaps there has started a swing in the other direction."

That these phenomena do occur is attested by such a mass of evidence that any open-minded reasonable man must accept their truth. That these phenomena—weird, fantastic—are utterly unexplainable by the laws of the world of matter, is equally true. These two statements can be reconciled only on the hypothesis that psychic phenomena are manifestations of an entirely different phase of the universe, of whose laws matter-minded man is ignorant. But since we can find other phenomena equally unexplainable by the laws of

matter, if we only look for them, we may find confirmation of this hypothesis from unexpected quarters, as we shall try to show.

Unscientific Rejection

The attitude of mind of many—perhaps the majority of scientists and laymen alike—toward this class of knowledge is most surprising. It consists in (*a*) denying the existence of such phenomena, (*b*) asserting they are delusions of the observer, (*c*) claiming they are fraudulent tricks of legerdemain. Such opinions are often arrived at without investigation. On the other hand in practically every case where a capable scientist has undertaken a serious investigation, using the same care that he would in any other science, he has had to admit the truth of such manifestations.

There are several causes for such illogical, unscientific behavior. Some scientists complain that psychic experiments cannot be reproduced at will as can physical ones. However, all astronomical events and many biological ones are in the same category, yet are admitted as evidence at the bar of science. There is no doubt that fraud and trickery have been practised by some mediums, but the same has been true in other fields. Almost every branch of knowledge has had to endure its charlatans and impostors, but serious workers have not been discouraged. Proper precautions will always eliminate possibility of fraud. Another deterrent has been the fact that some of these phenomena have so impressed some people that a religion—spiritualism—has sprung up as a result. Religious enthusiasm and scientific investigation have ever been poor partners.

Pre-eminence of Eastern Point of View

In his insistence that the soul has "structure"—albeit entirely non-physical and hence describable only in non-material terms—Laucks demonstrates an intuitive appreciation of the central theme of H. P. Blavatsky's *Isis Unveiled.* There she attempted to persuade her readers that a "*science* of the soul" actually exists, and has always existed, that this body of knowledge can be studied by those who rid themselves of the materialistic bias. Laucks summarizes:

Does it not seem strange and incongruous that almost no scientific study has been expended on the possibilities and scope of healing by mental forces, especially in view of the amount of evidence of the importance of such forces on the physical condition of the body? This would be one of the most practical and most quickly remunerative branches of psychical research.

Aside from the studies of yogis and other Oriental philosophers, the only approach in the past to a knowledge of the soul has been

from the emotional religious standpoint. Reasons have been given why the appeal of this type of approach has been weakened for western man.

However, if the soul is a real structure there is no reason why there should be any more emotion about its study than about say the study of a protein molecule, which as we have seen may also be a *real* structure. The approach to the protein molecule is made in a non-emotional, scientific manner. The peoples of the earth have respect for what the biochemist tells them about it. Moreover they benefit by the data he acquires, and soon come to realize that they do benefit.

A Philosophical Medium

Paralleling a greater open-mindedness on the part of men of scientific training in respect to the existence of "a psychic world," the philosophic temper of some leading spiritualists is to be noted. Eileen Garrett, for instance, whose séance phenomena are internationally known, has not been content to excite wonder or awe. Rather, as her book, *Adventures in the Supernormal,* indicates, she freely confesses the measure of her own ignorance—and affirms a desire to investigate and understand. Chief founder of the Parapsychology Foundation, Mrs. Garrett has successfully secured the co-operation of men of academic repute in a series of studies and conferences designed to bring knowledge out of the near-chaos of psychic phenomenalism. Two international conferences, one at Utrecht and the last at Cambridge, have included as participants the well-known psychologist Gardner Murphy, of the Menninger Foundation, and C. J. Ducasse, of Brown University.

Psychical Powers Latent in All Men

From this perspective, Mrs. Garrett summarizes in the closing chapter of her main work:

If I insist that the paranormal faculties are of general distribution throughout the human race, requiring only to be developed in order to become active and positive, I do so in consequence of the experiences that I have had.

There is nothing new or startling about these experiences. A moment's consideration will remind anyone that what I have experienced lies in the general direction of all that the seers and preachers of the race have testified to; but in the hurry of life we live in constant unawareness of the fact that we are natural creatures, and we have become so absorbed in the formulas of living that we look to these and not to nature for our very sustenance. It is well to

remember that the breath and blood that are in us still remain the closed doors to the mystery of life. In them the vitality of the universe manifests through us, and we as natural creatures continue to exist.

The Next Adventure

One is often confronted with the statement that the next stage of existence contains may levels or planes, but that is also true of life here where there is a teeming growth in the earth, in the air we breathe, and indeed all around us, of which we are totally unaware. The next adventure may seem subjective to us at this point, but, once physical death has occurred, the ego will be as concrete and events will exist in sensation and memory, even as they do in our present days and years. The censor of daily conscience resists, transforms, or transposes the events and occurrences that represent our daily lives. The emotions of living in the moment are already vanishing into that abyss of alert and listening silence which is the epitome of man's short span on earth. However, this span cannot be lost, for life can be compared to the hammer and anvil, whose movements and results do not travel in one direction. While the heavy strokes may produce the desired shape and generate heat, the invisible vibrations pass through walls and stir the imagination of the poet to weave a song, or affect the sad, and cause discord in a life already offended with life's burdens.

I have learned that we live from life to the dream, and then to waking, for the dream state collects the rejected impulses and condemned desires, and from them weaves the stuff of creative energy that will carry us with instinctive and driving aim toward the next day's satisfaction and beyond the dark areas of melancholy.

The Humility of a Truth-Seeker

Unlike so many mediums, who have been vain and self-seeking, Mrs. Garrett has never adopted the belief that there is something "higher" about whatever life is lived after death. "When a man dies," she writes, "he will not have changed much, and the reports of what the next dimension may hold will be equally as limited as were his reflections on this side, where the limitations of human thinking impose almost insurmountable difficulties."

In speaking of her own unusual capacities, Mrs. Garrett confesses freely that she does not have true "power"—since she knows not the true origin of the forces working through her during trance conditions —and she also "suspects" that psychic strength is drawn from others

present at the time. A closer parallel to Theosophical teaching is found in her recognition that the ancients may have known much more about psychic phenomena than we do today. She writes:

> In the ancient East, where the processes of death are perhaps better understood than with us, the period between the end of breathing and the time of interment (of whatever type this may be) is normally filled with instructions, suggestions and exhortations to the passing consciousness relative to its change of condition and the future into which it is advancing.

"NUCLEUS OF EMOTION"

> My own conviction is that in the life of each such discarnate entity there has been developed a nucleus of emotional intensity so potent that not even the dissolutions of death can completely dissociate the consciousness from the field of its most poignant life-affinities. This lingering of the individual consciousness in the case of every human being who dies—we do not know.

Perhaps in the future there will be more spiritualists of Mrs. Garrett's sort, who, in some ways like Andrew Jackson Davis in the last century, will represent philosophic integrity in the world of spiritualist phenomena. In any case, Mrs. Garrett serves the cause of probing the "unexplained psychic powers latent in man" by creating an atmosphere of objectivity which disciplined thinkers can approve.

EFFECTS OF RAUWOLFIA STUDIED

Lookout for November, 1954, surveyed the initial interest of American physicians in rauwolfia, a derivative of the ancient Indian remedy, "snakeroot." Since then, newspapers have reported spectacular cures of mental illness by means of this remedy. The most recent item (New York *Times,* Oct. 25) reports the result of rauwolfia application to heart disorders, conducted by a team of four physicians from Iowa State University College of Medicine:

> The extract of the ancient East Indian herb that is alleviating high blood pressure and diseases of the mind is also producing significant improvement on coronary cases.
>
> The extract, named rauwolfia, has also proved effective in the alleviation of angina pectoris, an affliction of the heart manifesting itself by severe chest pains.

STUDIES DESCRIBED

For over a year, alternate treatment of rauwolfia and a placebo (an inactive substitute) were given fifteen heart patients. Neither patients

nor attending physician knew when the one or the other was being given—this information being known to only one member of the team. Dr. Bernard I. Lewis reports on this study:

> The results indicated that fourteen of the fifteen subjects had significantly improved under rauwolfia therapy. This was documented by a progressive reduction in both the frequency and severity of the anginal attacks, an increase in their effort tolerance and a distinct improvement in their morale and optimism about the future.
>
> Several subjects who had previously required large amounts of nitroglycerin daily to relieve pain now experienced lengthy, pain-free periods without such medication and were able to return to gainful employment for the first time in months or years.

A Surprise Element

> A most interesting phenomenon was the unexpected duration of the therapeutic effect. The majority of subjects improved during their initial period on the active drug and then maintained their improvement even after they had been placed on placebo. This sequential prolongation pattern was repeated, usually with progressive benefit to the patient, during subsequent courses of rauwolfia and placebo. The duration of this prolongation phenomenon greatly exceeds the known range of rauwolfia's pharmacologic action.
>
> This suggests that an unhealthy cycle in the heart and blood vessel system had been broken and that a new and more efficient physiological equilibrium had been established which tends to persist long after the initiating courses have ceased to function.

A Note of Caution

Since a therapeutic, gradual lowering of blood pressure cannot fail to be helpful to those suffering neuroses due to hypertension, the amazing benefits of rauwolfia for many mental patients are in line with simple physiological logic. That there are other apparently more "mystical" transformations worked with badly hallucinating mental patients has also been lately suspected, in view of astounding "cures" reported. However, the following summary from the *Journal* of the American Medical Association (Oct. 29) makes it clear that not even this miraculous nature remedy can be used indiscriminately, since there are patients who move, after prolonged treatment, from hypertension to severe depression. In "A Summary and Conclusions" of a controlled study of fifty-eight patients with hypertension, *JAMA* notes:

> Since Rauwolfia preparations are quite useful in treating hypertension and since other side-effects attending their use are not serious,

it would be most worth-while if some means could be found to recognize, prior to beginning treatment, those patients who might become depressed. It is to be hoped that further study of this problem will shed light on how to avoid such distressing and disabling depressive reactions.

DISTURBING REACTIONS

The most disturbing and unexpected observation to come out of this study is the frequency with which mental depressive states developed. This effect has been noted by others, but the severity to which the symptoms can progress has not been sufficiently stressed. . . . These reactions have usually occurred after the drug has been administered for at least two months, and they have been observed after use of various preparations of Rauwolfia.. . .

It is our present belief that Rauwolfia serpentina increases the vulnerability of these susceptible persons to factors in their environment that may promote a depressive response. We believe that the seriousness and frequency of these reactions constitute a major contraindication to the indiscriminate and unsupervised use of Rauwolfia preparations in persons with essential hypertension.

AN INTERESTING CONTRADICTION

Theosophists may be interested to examine against their background of information on hypnosis some statements found in a three-page pamphlet, "Hypnotic Relaxation as an aid to Childbirth," written by two Los Angeles physicians:

Under hypnosis you are merely in a relaxed condition of *exaggerated suggestibility. . . . There is no domination of will* with hypnosis, instead the "Power" of hypnosis is your power, or a special state of awareness, developed by you, and you *alone.* Hypnosis is something *you do;* it cannot be forced upon you. . . .

You must be sincere in the *acceptance* of hypnosis [something *you* do!] as a method of pain relief. Also you must have the desire and ability to co-operate and to follow instructions *without questioning or analyzing any of the statements or suggestions* given you. . . . The degree of relief will depend on you alone, and your ability to relax and to follow instructions in a willing and *passive* manner. . . . Relaxation through hypnosis is a short cut to better health and to greater happiness. (Our italics.)

Like many another current medical practice, hypnosis is fraught with unknown hazards—hazards of which the teachers of Theosophy have forewarned, but which most proponents of hypnotism prefer to disregard.